

# THE CAMPUS MIRROR

Published during the College Year by the Students of Spelman College, Atlanta, Georgia

VOLUME XII

MARCH 15, 1936

No. 6

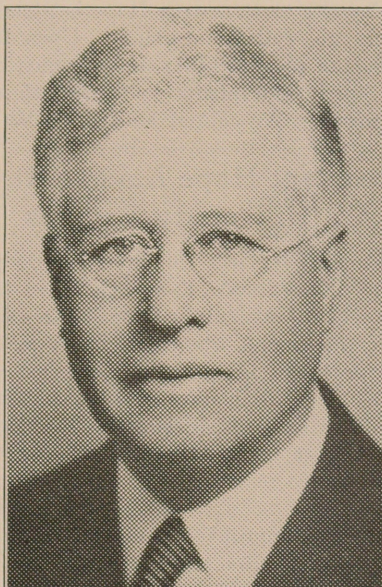
## Dr. John Hope

Dr. John Hope, president of Atlanta University since 1929 and for twenty-five years the head of Morehouse College, died Thursday, February 20, after an illness of less than a week. He was in his sixty-eighth year.

President Hope, long recognized as one of the foremost leaders of the Negro race and one of its outstanding educators, had devoted his entire life since graduation from Brown University in 1894 to the education of Negro youth. First as a teacher at Roger Williams University at Nashville, Tennessee, and later at the Atlanta Baptist College, now Morehouse College, he proved himself a brilliant and inspiring teacher. In 1906 he succeeded Dr. George Sale as president of Atlanta Baptist College, becoming the first person of his race to head this pioneer institution. For 25 years he worked to build up in Atlanta an institution of high rank for Negro men, and today Morehouse College stands as one of the highest ranking schools for colored youth largely as the result of his efforts. In 1929 when Atlanta University, Morehouse College, and Spelman College were affiliated in a University system, Dr. Hope was unanimously chosen to be its first head, and has served since in that capacity.

Dr. Hope was born in Augusta, Georgia, on June 3, 1868. He secured his early education in Augusta largely through his own efforts, and through his energy and ambition to complete his training he went to Worcester Academy, Worcester, Massachusetts, in 1886. Upon his graduation from the academy, he entered Brown University, from which he received his degree of bachelor of arts in 1894. He immediately entered the service of the American Baptist Home Mission Society and was sent to Roger Williams University. After two years he was transferred to Atlanta Baptist College.

Five universities in the United States and Canada honored President Hope with degrees. In 1907 Brown University, his alma mater, conferred on him the degree of A.M. and again in 1935 honored him with the degree of Doctor of Laws. Howard University, Bucknell University, McMaster University, and Bates College each conferred on him the degree of Doctor of Laws for his outstanding work in the field of education and the betterment of interracial relations.



DR. JOHN HOPE

*Greater love hath no man . . .*

President Hope held official connection with all branches of the Young Men's Christian Association from the local association to the World Committee. He served as an official on the board of the Atlanta Y. M. C. A., the National Council of the Y. M. C. A., the International Committee, and the World Committee of the Y. M. C. A. During the World War he served as a special secretary of the Y. M. C. A. in France, spending more than a year abroad supervising the welfare of colored soldiers in France.

Throughout his entire life, Dr. Hope took an active part in promoting better relations between the races. In recognition of his great interest and widespread influence, he was elected in 1932 president of the Commission on Interracial Cooperation, and at the time of his death was a member of the executive committee and the board of directors of the Commission, of which he was honorary president. He was a member of the board of directors of the National Association for the Advancement of Colored People and of the National Urban League, and honorary chairman of the board of the Atlanta Urban League. He was active in the organization and served as president of the Georgia State Council for Work Among Negro Boys. In 1928 he was chosen as a delegate to the International Missionary Council which met in Jerusalem and was one of the speakers at this great international meeting.

## So Deep The Sleep

(To Dr. John Hope)

Ruby LeClesta Flanagan, '37

So deep  
The sleep  
He does not hear  
The bell's tumult—the campus clear;  
Nor gentle tread of roses near.

How he did love the lanes that lead  
To massive hall where Learning's seed  
Was sown for human kind in need.

Low he lies  
Near spires that rise  
In all their glory to the skies  
Proclaiming praise that never dies.

So deep  
The sleep—  
And yet his life  
Goes on; on countless souls descends  
Its power; on lives unborn its radiance  
falls.

For his services to education, Dr. Hope was widely honored. In 1929 he received the Harmon Award in Education for his distinguished service in furthering the education of the Negro race. He was a member of the Committee of One Hundred of the American Association for Adult Education and president of the Association for the Study of Negro Life and History.

Although Dr. Hope's interests were many-sided and varied, his first and greatest interest was in the education of Negro youth, and into the upbuilding of Morehouse College and later of Atlanta University, he threw all his strength, skill, and enthusiasm.

On July 1, 1929, Dr. Hope succeeded Dr. Myron W. Adams as president of Atlanta University. In April of that year Atlanta University, Morehouse College for men and Spelman College for women, all located in the west side of Atlanta, had agreed to affiliate. President Hope was unanimously chosen to lead in this movement to bring together the work of these three institutions. As a matter of fact, the affiliation was agreed to only on condition that Dr. Hope would serve as president. Under his leadership Atlanta University was developed as a graduate school, the only graduate institution in the South open to Negro students wherein are offered courses leading to the master's degree. A plan of cooperation has been successfully worked out among the three affiliated institutions which has become an ob-

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# THE CAMPUS MIRROR

*The Students' Own Publication*

"SERVICE IN UNITY"

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75 cents a Year, 10 cents a Copy, 40 cents a Semester—Postage 2 cents a Copy

VOLUME XII MARCH 15, 1936 NO 6

## President Hope, A Living Soul

(EDITORIAL)

A tragic stiffness and coldness gripped our campus on the afternoon of February 20. We struggled to adjust ourselves to the important change that had come into our environment. President Hope passed to his reward, and it took all that we could do to realize our loss in the passing of so great a man. But have we really lost him? It is true that he walks no more among us in his physical being, but how can a spirit which is so closely allied with the youth of his race pass away? The spirit of President Hope, being deeply rooted and grounded in youth, will never grow old. It is as impossible for it to grow old as for the period of youth to pass away. His is a growing spirit—a spirit big and broad enough to walk with kings yet keep the common touch. It is equally at home among the highest and the lowest in the social scale.

When President Hope came to Morehouse, he came with a resolution in his heart; doubting nothing. His firm beliefs in the youth of his race were the driving forces of his life. Whatever had come in the past of success and expansion to Morehouse, it was his belief that the greatest success and the greatest expansion still lay in the future; therefore he looked forward, not backward.

By reason of the personality of President Hope, Morehouse has come to be regarded as a center of racial and community uplift in Atlanta. Under the

administration of President Hope the college grew, and one of the outstanding features in its life was the understanding between the head of the institution and the students. His was the simple, working, radiant life of an integrated personality.

The life of President Hope is a challenge to college students. Upon us rests the responsibility of transmitting his spirit and ideals to the youth of tomorrow. We cannot let him die!

## President Hope Laid to Rest On University Campus

Funeral services for President Hope were held Sunday, February 23, in the chapel of Sale Hall on Morehouse campus, the chapel where for many years he presided as head of that institution. Then his body was carried by his students to a simple grave in the nearby Atlanta University campus where it was laid to rest in the presence of students of the affiliated schools who sang the appropriate and comforting words of the Roman poet Horace:

"He who is upright, kind, and free from error

Needs not the aid of arms or men to guard him.

Safely he moves, a child to guilty terror

Strong in his virtues."

The chapel service, which bespoke the simple manner and spirit of President Hope, consisted of a reading of the Scriptures by Dr. E. R. Carter; a prayer offered by Dr. W. W. Alexander; the singing of two favorite hymns by the congregation, and the spiritual, "Lord I Want to be a Christian," sung by the Morehouse quartet. President S. H. Archer of Morehouse presided, and paid a brief and glowing tribute to the man who had given his entire adult life to the advancement of Negro education.

"It is meet," said President Archer, "that our friend and brother, John Hope, lie in state in this chapel which he built, and that he should be borne hence to find his resting place in the sight of the institution to which he gave thirty-eight of the best years of his life. He loved Morehouse as only a father can love his child."

"For more than thirty years I have had the joy of a great companionship—an intensified living fellowship with the noble soul who knew no glory but the good of mankind."

"If we are to take up the unfinished task of our comrade, we must know the source of the power of his life, and draw freely there."

"Thus he preserved the sweetness of proportion and lived a life of noble simplicity. As one example—when

critics were demanding proof of a risen Christ, he could cut away all argument and say, 'Christ lives in me, inspiring good deeds of every kind today, tomorrow and all the tomorrows to come.'

"He was intimate in his personal relations with the humblest man, woman, and child, and neglected no task that would give them a fuller life."

"Nearly a year ago, with no thought of his early passing in mind, he talked about arrangements for his funeral. The simplicity that marked his life is seen in the instructions which he gave."

"He stated that he wished no elaborate ceremony with solos, speeches, and sermons, but preferred the reading of the Scriptures, a prayer and a few songs. Later, if his friends wished to have a service in his memory it would be all right. I shall therefore make no effort to review Dr. Hope's life and achievements in this service."

"The burial on the campus was not a part of his arrangements, but the wish of friends near and dear."

"May he rest ever in the peace and glory of the simple life he loved so well."

As the body neared the grave, around which stood hundreds of students of Atlanta University, Morehouse College and Spelman College, and several thousand men, women, and children who could not be accommodated in the chapel, the group, led by the students, sang the four stanzas of "O Love That Wilt Not Let Me Go." The service of commitment was read by Dr. Carter. Then, as the last expressions of their love and grief, the students joined in singing the ode of Horace, "He Who is Upright, Kind and Free From Error," a hymn that has traditionally been associated with Dr. Hope's life and achievements and followed with the heartening words of the spiritual "We Are Climbing Jacob's Ladder." Then, almost as if unwilling to leave their friend, the assembly lingered and only gradually dispersed as quietly as they had come.

The CAMPUS MIRROR staff sympathize with the family of Mr. Cross and the staff of Alliance Printers in the loss of Mr. Cross. It was always a pleasure for us to deal with such a jolly man who spared himself no pain when it came to working overtime or doing anything for the convenience of the persons for whom he worked. We shall miss his gay voice and lively whistle when we go to the office or call on the telephone.

A thing is worth precisely what it can do for you, not what you choose to pay for it.

—John Ruskin.



## Dr. John Hope

(Continued from Page 1)

ject of study and of frank admiration of educators in the United States and in many foreign countries. In fact, during the past six years, visitors have come to Atlanta from all parts of the world to study at first hand this major achievement in educational cooperation.

Since 1929 when he assumed the presidency of Atlanta University more than a million dollars have been spent for buildings and for physical improvements of the campus, and more than three million dollars have been added to the endowment of the University. The greatest achievement, however, was his success in bringing the several Negro institutions in Atlanta to work together for the common good of all. This cooperation has been effective not only in the regular session but in the summer session, the summer school, operated by Atlanta University in which all the seven educational institutions of learning for Negroes in Atlanta are affiliated.

During his administration Atlanta University and the affiliated colleges each received an "A" rating from the Southern Association of Colleges and Secondary Schools, the highest rating any college can achieve.

Another of the major achievements of Dr. Hope's later years was the improvement of living conditions for Negroes in Atlanta. He was early active in the movement to obtain federal aid in clearing a portion of slum area in the west side of Atlanta. Following the grant of funds by the Public Works Administration for this purpose and for the building of model apartments for Negro families, Dr. Hope was appointed by Secretary of the Interior Ickes to be chairman of the Citizens Advisory Committee to supervise the University Housing Project. This project was noteworthy in that it was the first of its kind to be authorized, and the first to be actually undertaken.

## Memorial Exercises

Frankie B. Smith

One of the most telling and sincere expressions of student loyalty, student vision and student gratitude was exemplified in the Memorial Service for Dr. John Hope by the students of Morehouse and Spelman Colleges and Atlanta University in Sale Hall Chapel, Wednesday, February 26, at 9 a.m.

The service, which is to be repeated each year on February 20, the anniversary of Dr. Hope's death, was arranged and conducted by the students of Morehouse College. The idea was

conceived and dedicated to perpetuation by the Morehouse College Senior Class of 1936 with the pledge:

"We, the men of Morehouse College, do hereby pledge that we shall forever hold sacred and dear the ideals of this institution as conceived and taught by our beloved leader, Dr. John Hope."

Following the "Prelude" by David Mells and the singing of the hymn "Morehouse College" by the audience, the pledge of perpetuation was given to the juniors by Drew Days, president of the student body. After the scripture reading by Lester McFall and a violin duet "Largo Movement of Concerto No. 1" by Johann Sebastian Bach, rendered by Drew Days and Richard Durant, John Long, president of the senior class, read "The Chambered Nautilus" by Oliver Wendell Holmes. The hymn "Abide With Me" preceded the eulogy, effectively delivered by John Young. This service closed with the "Negro National Anthem" and the recessional played by David Mells.

A most touching and reverent picture was presented as the several hundred students, faculty members and friends formed a half circle around the newly-made grave of their cherished and honored leader. The Wreath ceremony was opened with the singing of "O Son of Man." The wreath was placed upon the grave by John Young and Drew Days while the audience softly hummed "Morehouse College." Following this, the pledge was repeated in unison by the students of Morehouse College. The Wreath ceremony came to a close as the students sang the college hymn, "Dear Old Morehouse."

The eulogy from which we quote, delivered by John Young, was a most beautiful and brilliant expression of what the loss of such a noble and distinguished leader means.

"Men would tell us that in the history of the world greater men than Dr. Hope have lived and died. But in the eyes and hearts of the men of Morehouse no greater man ever lived, no greater man ever died. Plato, Aristotle, Socrates—these three—while the world must shout plaudits in memory of their gifts to civilization, here in this remote corner of cosmos, there appears one name that shall forever be carved upon the sacred scroll of this institution. In years to come, when the sons of our sons and their sons in turn shall haunt these portals, that name shall be whispered with the deepest reverence and respect the tongues of men can command. The name we honor and revere is the name of our Captain, our Savior and our Friend, Dr. John Hope.

"We must needs be sad, men of Morehouse, we have lost our greatest mortal friend. As the child would weep for its mother, and the mother her child, so we would weep lest our hearts overflow with the memory of one so dear. We do not bear lamentation because he can no longer serve us. His is the work well done. If he lived this life again a thousand times he could not surpass this one, for in this life he gave us the institution upon which we have founded the ideals of noble men. Has any man in the annals of history done more? It was he who taught us to love these halls, these sacred walls, with a devotion not unlike that of a man for his religion. Can any man boast of a greater creation of sacredness than this? And though we know these things, though we attest his work well done, we must lament his parting life as the greatest tragedy in the annals of this great monument founded upon the principles for which he lived. . . .

"Down the road ahead there looms yet the greatest battle to be fought in the creation of respect for the Negro. Loyal sons of Morehouse, the personality of this one great man summons us to the very thick of the fight.

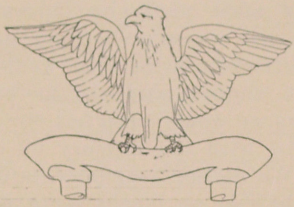
"And I would call upon you to use the weapons, in that great battle, that our fallen leader would have us use. His one great weapon was the sword of intellectuality through education and the development of a common consciousness in the hearts of all men. How great a part that weapon has played in the liberation of our people can be seen in the development of this college from a mere group of buildings to a seat of humanity of men of principle.

"We should be proud of our heritage in another sense—for our leader did not build our institution upon the sandy foundation of revolution. We should be proud of the fact that our ideals are not basically imbedded within the realms of revolution. As an evolutionary process our ideals shall develop with the years a fundamental precept of a people destined to play a wholesome part in the destiny of life."

"Somehow, I feel that if Dr. Hope could appear to us this morning, he would say: 'Young men, this institution, Morehouse College, has a history. It is not an accident, but a seat of humanity. If men of principle, obeying a sentiment, march loyally whither that sentiment should lead them, its annals will become part of the history of the true liberation of our people.'

"And, somehow, I feel that he would add: 'Young men, be brave. Do not be disheartened or discouraged. Go into all the walks of life. Serve. And lift every voice and sing.'"





### The Eaglets of 1938

The wise Sophs were pleased to share in the responsibility of this issue of the CAMPUS MIRROR. We are grateful to them.

### The Spirit of Spelman

Eloise Usher, '38

Through a program presented by one of the English Literature classes at 8:00 o'clock chapel service, March 6, the Spelman students were brought face to face with this challenge: What is the spirit of Spelman? From a forceful and stirring address, "The Spirit of Spelman," by Dovey Johnson, on that morning, the students were reminded afresh that it was this very spirit that had begun and had perpetuated their college.

What was this spirit—this breath of life—that kept Miss Sophia B. Packard and Miss Harriet E. Giles restless until they had discovered some means of relieving the extremely difficult conditions under which the Negro was trying to live and especially the Negro woman? When we recall the courage and perseverance of these two women who saw their dream begin to unfold itself on April 11, 1881, when eleven pupils, mainly women out of slavery, gathered in the damp, dark basement of Friendship Baptist church, we cannot help but realize that there must have radiated from the hearts of those two women such spiritual light and guidance that it has been kept ever foremost in the hearts and minds of all Spelman women.

The physical growth of our college has been tremendous. The founders of this institution opened school in the basement of a Negro church, with eleven pupils and \$50 in cash. In February, 1883, there were five frame buildings which provided dormitory space and also rooms for classes in sewing, cooking, millinery, and other practical courses. With the assistance of Mr. John D. Rockefeller the next year, other agencies were persuaded to cooperate in broadening the scope of the work. Societies in the North subscribed to the support of individual students; colored churches in the South sent representatives to Spelman for courses, and as rapidly as possible trained workers were sent into communities to work among their people; the Slater Fund began to contribute

funds for the teachers of industrial courses in 1883, and in 1884, money was given from this fund for the opening of a printing department.

When Miss Packard died, June 21, 1891, a newspaper account of that day states that "in ten years the school she founded had grown from a group of eleven pupils . . . to 800 pupils, thirty teachers and property valued at \$90,000."

Today Spelman has fifteen modern buildings, 21 acres of campus beautifully laid out, and 88 varieties of trees and shrubbery.

Regardless of the physical growth of any college, there must be a spiritual growth that manifests itself in the heart of each student in order for the institution to maintain the aims and ideals which have perpetuated it through the years. When we examine ourselves in the light of the above sentence, we are faced with an issue that penetrates to the depths of our souls. "Altho' 1936 is but two months old, it already has witnessed two phenomena that are entirely new to Spelman's fifty-five years of noble existence. Never before this year have the trees been so mutilated by the elements that they have stood stark and wounded by the serious loss of branch and limb, and never before this year has a student body of Spelman seemed to undervalue the traditions sacred to the history of the college."

The general response to the program on Friday morning gave evidence that the students are willing to face the issue of living up to the true spirit of their college.

"Spelman, thy name we praise,  
Standards and honor raise;  
We'll ever faithful be  
Throughout eternity . . ."

### Religion Today

Haloise Walker, '38

The privilege of having Mr. John Bennett, an outstanding religious educator, on our campus Wednesday, February 5, aroused many students to consider just what religion means to them personally. The students and teachers who met Mr. Bennett after the chapel service in an open forum had a chance to ask questions and discuss problems.

Religion is usually a disturbing feature to youth until they begin to understand it. Off hand it may appear strange that this problem should exist. But we live in an age of such scientific development that, in the search for material knowledge and experience, we neglect religion or do not find time for it in our everyday thinking and habits.

Many are beginning to question the religion taught in their childhood and attempt to look upon it as an impediment in the new social order; but some do not get further than the question, while others are searching earnestly for the true meaning of religion. It is within the most recent years that a new urge has been motivated in religious activity. One organization in particular, the Student Christian Movement, is interested in the religion of today's youth and their beliefs about it.

At the open forum over which Mr. Bennett presided several questions arose which show what our youth are thinking. One of the students stated that what she had believed God to be in her childhood and what she has come to believe Him to be conflicts to the extent that she wanted to know what actually is the true meaning of God. Mr. Bennett then stated briefly that God meant that all-powerful force which is ever around and about us. Another student commented that God, to her, meant a principle which is manifested through truth, love, and good will toward mankind. Then the question as to God's limitations was brought up, and Mr. Bennett said there are no limitations to God's power, but that the limitations of good and evil occur through man and his conscious activity in accordance with the way in which this conscious activity is directed. Another student asked Mr. Bennett if he thought that in the years to come, through a realization of a common truth in religion, there would be a tendency to rise above the denominational forms of religion resulting in a more combined and harmonious belief. To this, Mr. Bennett responded that he felt that such a constructive revolution in religion is even beginning to take place today.

It is certain that every one received much from this type of voluntary discussion of religion and its attributes. Every college student needs more of this self-inclined type of religious activity. For we may fume and fret and say that religion plays no part in our lives, but truly it does; for, despite antiquated beliefs or new-fangled ideas concerning religion, we must admit that we are dependent upon some divine force which controls life and death and which our positive consciousness does not permit us to renounce.

Mr. Roberts, giving an example of Synaptic Resistance to his general psychology class, "When I give the stimulus—that is, outline the central nervous system, prepared lessons lessen the synaptic resistance."



## College Students Thinking It Through

Haloise Walker, '38

It was a special privilege to have Rev. W. J. Faulkner, pastor of Fisk University Union Church, as guest on the campus from Monday, February 2, through Thursday, February 5. His talks in each of the four chapel services were indeed an inspiration.

The essence of the first two discussions, in connection with the Lenten season were as follows: Lent has a great meaning to college students. It has as its purpose a letting down and a giving up of the everyday routine of things, the result of this is a spiritual lifting up. It is a fine thing for us to give up something precious; it is a sort of discipline over ourselves. To feel that we are the masters of our selves is a great thing. But this self-mastery does not come until we have tested our selves by giving up some of the material things we enjoy. Give up the better for the best; then we have mastered ourselves.

Said Paul to Timothy, "Lay aside the weight that doth so easily beset you and run the race with patience." As a correlation to this Bible passage this question was asked, "What are some of the weights that beset your personalities which could be given up during Lent?" In response, some of these weights are covetousness, grudges, sharp speaking, ill-temper, impatience, and irritability. Like the snail who never moves until it comes out of its shell we have to shed ourselves of those weights which impede our spiritual progress. It is expedient that we give up those characteristics which tend to make us undesirable and rather take on those which make us more charming, patient and loving.

In your pursuit of God you can never see or know God except you experience God. You will have to feel His life and companionship.

The question was raised why should we pray? There is no one who in his everyday life is without some problem. These problems that arise can be solved through prayer. Prayer gives release and quietness and your problems roll away.

In the third chapel service Reverend Faulkner used as his theme "God Needs a Woman." This talk made an appeal to every woman of Spelman. He pointed out that although we have five senses in the main, all the impulses and all the things we learn do not come through the five sense channels, but from a source beyond these. This source lies deep in our innermost selves; it is a spark that gives rise to thought which perpetuates action.

It has been the women of the world through whom many sparks have been kindled into great deeds. "In the little things about you lie the big thing you should do." Among some of the women who have had this spark that led to Christian activity are Octavia and Maria Hill who, through the love of God, were led to a slum clearance and tenement building in London to care for 1262 needy families. The art of nursing was revolutionized by Florence Nightingale. The Red Cross was born through Clara Barton. Mary McLeod Bethune was a pioneer in the education and culture of the Negro. As an appeal to Spelman women Reverend Faulkner advised us to look about and see the little things that we might do.

In the closing chapel service Reverend Faulkner gave us his reasons for choosing Christ for his life. First, Christ satisfies the moral cravings of the heart, His ideals are so high that one can rarely attain them so this keeps one ever striving. The Christ-like motto should be "Don't do as I say, but do as I do."

Secondly, Christ is the greatest figure in all history. He personifies love and love makes life beautiful. Christ, who leads one to God, expresses God. Through Christ there is forgiveness for all unworthiness. Reverend Faulkner concluded by saying if you take such a spirit as your comrade, nothing in life can defeat you, for Jesus is Lord, Savior, Forgiver, and Friend.

In the Thursday assembly hour Reverend Faulkner gave some good points on the fine art of living. From the fine art of living, spring Christian living, but before one can be a Christian first of all he must have fine manners. A gentleman, says Reverend Faulkner, is not un-intentionally rude to anyone, in which case a girl can well be a gentleman. America, today, seems to lack a fine social significance. The fine art of living begins at home and goes abroad. Again, manners is simply the common sense of the race. The men of the race never rise up above the women; so a great responsibility rests upon the women to propagate and maintain the fine ideals and standards of which we would want to be proud.

In Reverend Faulkner's concluding message he gave an insight on the trends in the Christian church. The trends in the Christian church in religious education are indicative of a more adequate faith. We are moving from information to guidance, from the school in the church to the church in Christian education. Ministers are moving on from rigid theology to religious education. A new humanitarian sympathy for suffering at home as well as abroad is being born. The new

## Treasured Thoughts

Here are evidences of the fact that President Hope, in almost every public utterance, gave proof of the deep, sincere interest he had in all youth.

(From *Spelman Messenger*)

The danger of students taking themselves too seriously was the topic of a chapel talk by Dr. Hope in December, 1932.

"As students go and as young people go," he said, "probably the most serious educated young people in this country today are Negro young people. But do not let that spoil your mental, intellectual, and spiritual processes. What is this thing that we are facing today? . . . Today Negro children are forced to think about the terrible dislocation of society. Ten millions of people out of work . . . Unemployment is climbing the hill, getting into the second and third stories of society; and Negro students are in the most dangerous situation possible to be. I know we are thinking,—feeling the breadline more acutely than the man in the breadline. The question is: How are you thinking? How far are you thinking? . . . If this disorder is to become order, who is to make the change? It should be done by the educated people. One should get rid of the narrow, short-sighted thinking; have the courage to think far away.

"The job of the educated man is to divest himself of all the ordinary rewards and emoluments that the average person works for, in pursuit of the goal each knows to exist. A great price is being paid in character and honesty by many who want leadership . . . I know you can't do anything about it, as you say, but don't let your inability to do anything about it now, worry you. Do not let it dictate to you too much what kind of courses you are electing . . . Get all the advantages and enrichment you can. When the time comes for you to get your diploma, be physically and intellectually strong . . . Be fine and spiritual so that your intellectual processes will get the urge they ought to have.

"I am making this request of you in all the seriousness that can come of my great interest in you as young people, and as Negro young people, because twelve millions of human be-

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missionary program anticipates cooperation and participation with God. The objectives of the new missionary movement are to nationalize Christianity, to Christianize internationalism and to develop Christian character in individuals in their own lands.



## Treasured Thoughts

Continued from Page 5)

ings are a whole lot of people, a group quite large enough to engage our attention. You will find yourselves welcome to all knowledge; be careful not to let anything disconcert you. Seek contentment; hold yourself together; be prepared; be discriminating in your thinking. Remember that:

'He who a king would be  
Must prove a kingdom himself . . .  
Being himself, alone!'

October 1, 1932. Speaking on the subject, "How I would order my life, if I had it to do over again, so that at fifty years I would be able to enjoy life richly," Dr. Hope named good health habits as major concerns, and a guiding interest which he named was knowledge and appreciation of one's fellowmen. Of travel, he said, "Travel not merely in the sense of 'going places and seeing things'; but rather, as a progression through a pair of fresh eyes that can really see what is to be seen around them, and an eagerness to learn and know, and an attentive memory within which to store all experience, the

*arch wherethro'  
Gleams that untravell'd world,  
whose margin fades  
For ever and for ever when I move.*

The better one has learned to travel in his own neighborhood and one's own small shelf of books, the better one will be equipped to travel in the vale of Chamonix and worship before the sublimity of sunrise on Mount Blanc . . ."

January, 1932. On the subject, "Work gives one one of the finest expressions of the satisfaction life has to offer," not much credit was assigned the temperamental person who shuns routine duties because he does not "feel like doing them." Some temperament was granted the human being; but most of it, he said, is simply laziness, indifference or ignorance . . . The man or woman who, therefore, does not learn to work doggedly, methodically, and with a certain amount of enthusiasm, is missing a great deal . . . The accomplishment of things that seem impossible at the outset is life . . . Nothing takes the place of work—it keeps life from stagnating.

April 8, 1932. Dr. Hope spoke on how to plan for a happy life one million years long, if such were our lot. First of all, one would need to hold on to the ability to protect one's self from the things that man cannot prove. So often one pursuing an education has a tendency to lose faith in the presence and reality of God because he cannot find Him in the test tube or

the microscope! . . . Next, give up all minor comforts and pleasures that stand in the way of something worthwhile. Lastly, one must make his objective as great as possible. . . . It will make one more practical. The one who is busy planning some grand project that will occupy him for a hundred years is not apt to stoop to cheating, bluffing and the like ruses, but is apt to find himself becoming quite practically good . . . While on the way to becoming a great, big person, one should get some enjoyment out of the passing day itself! . . . Some people are so finely developed that they can get not only their *creation* but their *recreation* out of their great objective . . . For, after all, the greatest value of a life one million years long would lie in the opportunity to enjoy a good long time of happy work toward a goal which will carry you into eternity!

\* \* \*

(From *Campus Mirror*)

President Hope, speaking at the 48th anniversary of Spelman, on the place the modern woman must take in the affairs of social and civic life, said: "All women are divided into two classes: those who work and those who get the work done for them." He cited cases of Andromache, wife of the Greek warrior, Hector, who feared the slavery into which she must pass if the Trojan cause failed, and of the German women who, along with their soldier-husbands saved German territory from Roman invasion and shortly were themselves knocking at the gates of Rome.

By virtue of their faith, Harriet Giles and Sophia Packard had a vision of Spelman, as it is today. If Spelman keeps that faith, her students will use their college opportunities to make themselves not only workers, but co-workers—sharers in the daily tasks of the world's work.

## Saint Patrick

"It is well to dream," said the wise man, "if one gets up when the clock alarms." To Saint Patrick, patron saint of Ireland, the dream was the clock, which, when it alarmed, sent him on a life's mission.

At the age of sixteen he was captured by a band of Irish marauders, and after six years in captivity in Ireland, he escaped and returned to Britain. Being of such an intensely spiritual nature, his mind soon turned to conditions in Ireland. Then, in a dream, St. Patrick received a message containing "the voice of the Irish" calling him back to live among them. The Irish love him for answering the call.

Until near the end of his life, St. Patrick remained a strong man of action, yet always sympathetic and of-

## My Glimpse of Paradise

Dorothea Boston, '39

I rose with troubled thoughts  
To greet the day—thoughts of the days  
that were dead  
And of those that were not born;  
My burdened soul was much concerned  
about the future;  
My eyes were dull and my shoulders  
were drooped.  
My tired limbs could scarcely lift my  
heavy feet—So sad was I!  
I was tired of love, of life, and of the  
gray-stained days.  
Loneliness was upon me as I intruded  
Upon the silence within those beautiful  
chapel walls.  
Once more I had arrived early. I was  
alone.  
In my own gloom, I had not noticed  
the stately musician who came to  
practice his morning prelude.  
But then the miraculous thing occurred—

The musician began to play a soft,  
melodious tune;  
Soon I was rising on wings of imagination  
And was hearing a gentle voice say,  
"Good morning! All is well!"  
Some unknown thing within me, answered  
"Yes,  
All is well—All is well with my soul!"  
And once more I felt that I could  
"carry on."

## Founders Day Speaker

Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, will deliver our 1936 Founders Day address, April 11.

Miss van Kleeck, a native of New York, a graduate and trustee of Smith College, has devoted her entire professional life to industrial relations, acting during the World War as director of the women's branch, industrial service section of the Ordnance Department and later as director of the Women in Industry Service of the United States Department of Labor. Except for the World War period, Miss van Kleeck has been director of the industrial studies at Russell Sage Foundation since 1905.

ten tolerant toward the Irish in their Paganism which frequently conflicted with his Christian teachings.

To think, with St. Patrick, was to act, and his thoughts were wise and unselfish ones, constituting an all-embracing attitude toward life and man.

Today, in the midst of so much empty—or at least useless—thinking and random talking, we can fully appreciate the conditions which might have caused the Irish voices to cry: "We pray thee holy youth, to come and walk amongst us"; in fact, we might even join in the cry.



## A Special Dramatic Feature

Theodis Weston, '38

Here is something for all lovers of drama to anticipate. The student activity committee of Morehouse announce that the comedy, "Much Ado About Nothing," the 1936 Shakespearean presentation, will be staged Thursday and Friday evenings, March 26 and 27, in Sale Hall at Morehouse college. The actors are selected from students of Spelman and Morehouse Colleges and are under the direction of Miss Anne Cooke of the Fine Arts Staff of the Atlanta University system. This special dramatic event of the year will no doubt attract large audiences.

## Georgia Tuberculosis Association Stages Contest

Students of Atlanta University, Spelman College and Morehouse College have been invited to participate in the essay contest sponsored by the National Tuberculosis Association and conducted by the Georgia Tuberculosis Association. The subject of the contest is, "What Negroes Should Know about Tuberculosis." Essays, which should not exceed 3,000 words, should be submitted on or before May 15, 1936. The essays which receive first, second, and third places in the state contest will be eligible for the national contest. In the national competition cash prizes of \$25, \$15 and \$5 will be awarded. For the best essays submitted in the state contest prizes of \$15, \$10 and \$5 will be given, provided students from six or more Negro colleges participate. If less than six schools take part, the prizes will be \$10, \$5, and \$3.

The aim of the contest is to encourage Negro students to study the problem of tuberculosis as it affects them and their race, and to interpret the general information regarding the disease forcefully and simply for the benefit of Negroes of average education. It is expected that while the essays will deal with the general aspects of the disease such as its cause, cure, prevention and spread, they will emphasize certain aspects which are of particular importance to the Negro group such as the high mortality rates, the social customs and beliefs which complicate measures for control and the like. It is emphasized that essays should not be given over too largely to statistics or statistical tables.

The Atlanta Tuberculosis Association, 286 Forrest Avenue, N.E., through its executive secretary, Miss Mary Dickinson, has offered to aid students participating in this contest by furnishing material and arranging visits to the Association and its clinics.

## Fifty-fifth Birthday

Catherine Walker, '36

When we see Spelman as it is today with its beautiful campus, well-equipped buildings, efficient and adequate number of faculty and staff, it is hard for us to realize the Spelman of 1881; however, it is our duty and privilege, especially those of us who are students here, to stop and think of those two noble founders who gave up everything for the furtherance of the education of Negro women.

To show appreciation for the founders of this school and the principles for which they stood, it has become the custom each year for the Spelman community to present the school with gifts of money. Besides individual contributions, each class is planning other projects to provide the gift.

The Senior Class is sponsoring an inter-class contest, which will terminate on Saturday night, April 4. Each class will furnish one number on the program. Prizes will be awarded as follows: first prize of five dollars for the best production; second prize of three dollars for the second best production; third prize of two dollars for the largest class attendance. The first two prizes will be determined by the intensity of applause made by the audience.

The Junior Class is having food sales. Sophomore and Freshman projects will be announced soon.

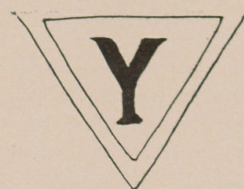
## Economic Betterment Lies In Cooperative Efforts Says Government Adviser

Hope of improving the almost hopeless conditions of life that face many of the colored people in this country lies in some form of self-help cooperative activity, Tage Palm, field adviser on cooperatives for the Federal Emergency Relief Administration, told the students of Spelman and Morehouse Colleges in talks at their respective morning chapels. Earlier Mr. Palm had met with the faculty members and students in the departments of the social sciences in the Atlanta University affiliation.

The visit to Atlanta of Mr. Palm, who is a native of Sweden and a well known authority on the cooperative movement in Europe and the United States, was arranged by President Hope of Atlanta University before his last illness.

The idea of cooperation among people for their own well-being seems to come to them when they have reached the condition of greatest distress, Mr. Palm observed. Because the Negro people are suffering from most serious economic and social handicaps, he

## At The Sign Of The Blue



Y. W. C. A.

Dr. John Knox, professor of religion of Fisk University, was guest speaker in the Sunday night service of the Y. W. C. A., which was held in the living room of Morgan hall, March 8, 1936.

It was through the Young Men's Christian Association that we were able to have Dr. Knox as our speaker.

He spoke to the group in a very informal manner. His speech hinged around the statement that he thought that the new kingdom of God would come in as a result of God's divine intervention or by a miraculous act of God. He introduced this question to the group before giving his viewpoint: "Is the kingdom of God to come in violently or non-violently?" which brought up much discussion.

After Dr. Knox's very interesting talk, questions were asked and answered enthusiastically.

## Tournaments

Margaret Creagh, '38

Watch for the date of the basketball tournament, soon to be announced. Each college class is practicing and painting bright hopes to win. The "Froshes" think they are in good shape; the Sophomores are practicing to cover last year's defeat; the Juniors hope to hold the championship; the Seniors will try to beat them all. Could the Tuskegee Tournament be more interesting than this?

Rackets are coming out. Tennis practice will soon be on.

emphasized the urgent necessity of their getting together to provide means of supplying the primary necessities of life, such as food, housing, clothing, funeral benefits, and insurance. He advised that any self-help cooperative should begin with the setting up of the means of retail distribution of food and other necessities, and that in course of time the establishment of the machinery for wholesale distribution and of production should follow.

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## Atlanta University Summer School

For the fourth consecutive season, the Atlanta University Summer School will be conducted this year in affiliation with the other higher educational institutions in Atlanta, and will offer exclusively work of college and graduate level, J. P. Whittaker, registrar of Atlanta University, announced. In the six weeks' session beginning June 13 and continuing to July 24, opportunity will be offered college students to carry on work for the bachelor's degree and graduate students to earn credit toward the master's degree, as well as for teachers to secure general or specialized training and for persons interested in social work to obtain professional training in that field.

As a special feature of the 1936 summer session, a progressive education demonstration school, including a nursery school, elementary grades, and a one-teacher rural school will be maintained for the purpose of acquainting students with approved methods and materials. The state-wide curriculum study, which was begun last summer, will be continued. For the first time in a summer school in the South, an institute for teachers of French will be conducted. The annual interdenominational ministers institute will be maintained this year on the Morehouse College campus for the benefit of ministers and religious workers.

He—I'm getting a new siren for my car.

She—Darling, does that mean we're through?

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